

CATHOLIC *Interracialist*



WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

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Chicago, Illinois, September, 1953

66

10 Cents



St. Jerome

Views of the Month

Negro to Be Borough President of Manhattan

NEW YORK, N. Y.—Negroes have been named by the Republican, Democratic and Liberal parties as candidates for the presidency of the borough of Manhattan. Elmer Carter is the Republican nominee, Col. Chauncey Hooper the Democratic, and Rev. James H. Robinson the Liberal.

Mr. Carter is now a member of the New York State Commission Against Discrimination. Col. Hooper is assistant deputy controller of New York City. Rev. Robinson is pastor of the Church of the Master.

The Manhattan borough president receives a salary of \$25,000 a year and heads public works in the borough.

Byrnes and Carey Appointed to UN

WASHINGTON, D. C.—The appointment by President Eisenhower of Gov. James F. Byrnes of South Carolina as delegate to the United Nations has started a storm of protest, while that of Chicago Alderman Archibald J. Carey as first alternate delegate has met with approval in the national press. The Byrnes appointment was protested by Walter White of the National Association for the Advancement of Colored People before it was even announced because Byrnes is "an open advocate of, and spokesman for, racism." He has threatened to abolish the public school system in South Carolina rather than to see it integrated. The Chicago Sun-Times said editorially that "the Byrnes thing is plain, crass political payoff." On the other hand, in regard to Ald. Carey, an ordained minister in the African Methodist Episcopal Church, even the Chicago Tribune said that he "can be counted upon to speak eloquently for his country. Very few men have enjoyed so broad an education and so varied a career as his." Most of the colored peoples, with whose representatives Gov. Byrnes will have to deal, identify themselves with the American Negro and resent discrimination against him. Both nominations have been confirmed by the Senate.

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Parents in Concentration Camps—Sons Fought in U. S. Armed Forces

Oregon Nisei Tells of Family's Evacuation

(Nisei "second generation" means an American citizen of Japanese descent.)

By Mary Minamoto

SUNDAY, DECEMBER 7, 1941 was a beautiful sunny day. Dad was chopping wood in the backyard while mother and I were going about our household duties. Pollie, my 13-year-old sister, was hugging the radio as usual, listening to her favorite radio programs, when the program was interrupted with a news flash that Pearl Harbor had been bombed. It was impossible to believe that Pollie had heard the news flash correctly, so that evening the entire family drove into Portland (we were living in Hillsboro) and took in the Seattle Japanese talent troupe performance at Nichiren Church as previously planned.

The performance was interrupted with our civic-minded fathers called out one by one via the Public Address System. They were escorted by FBI's to the Multnomah County Jail for no other reason than that they were officers of Japanese organizations. Names referring to the old country, although they had no connections with Japan in their activities. It was felt that the truth would become known and the men would be released to their families. However, the FBI men were in no position to take chances so these fathers were sent on inland to concentration camps at Missoula, Montana. Among them was a pneumonia specialist, Dr.

Benjamin Tana, a of Portland, who was an American citizen and couldn't even speak Japanese. He happened to have been railroaded into the presidency of the so-called Black Dragon because he was a successful physician and was a sympathetic supporter of civic-minded fund canvassers. To this day he resents the Japanese people and with plans of ever returning to Portland again he finally sold his home here last year to another Japanese family.

Citizen Tests Curfew Law

ALL PERSONS OF JAPANESE ANCESTRY were soon faced with 8 p.m. curfews and restricted to only five miles distance from home. Minoru Yasui, whose law office was located in the Foster Hotel in Portland, decided to put up a test case to see whether curfews could actually be put on American-born citizens legally. He went to a drug store in the city of Portland and had a glass of beer and walked around the block after the 8 p.m. curfew when we were all supposed to be indoors at home. Nobody paid any attention to him so he phoned the police, reported on himself, and continued to walk around the block several times. They still ignored him. He had another glass of beer, phoned the police again and they finally picked him up. Though

most of his war years were spent in the Multnomah County Jail watching cockroaches for entertainment, and also at the Rocky Butte rock piles, he was able to fight his case up to the Supreme Court where a decision was finally reached that American citizens could not be detained, thus opening up relocation to the Midwest and East Coast of all persons in the War Relocation Camps since 1944.

OUR CAUCASIAN NEIGHBORS

and friends traveled long distances to keep us company in the evenings since we were ordered to stay indoors after 8 p.m. The Earl Fergusons of Portland visited us every evening, telling us just what Chinese dishes they wished to have for supper the following day. We enjoyed teaching them how to use chopsticks and they entertained us with demonstrations of various social dancing. I was the eldest and thus had been forced to shoulder the family responsibility with the advisement of a Caucasian attorney guardian, since my parents were alien Japanese and were ineligible for American citizenship (until the McCarran-Walter Bill passed and became effective last Christmas Eve). Mr. Ferguson, who was with the Portland FBI office, refused to believe that we citizens would be evacuated with the alien

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Blanchet House Helps Portland's Skid Row

In a former gambling den, close to Portland's Skid Road, exists a remarkable example of religion at work—the Blanchet House of Hospitality. Since its doors were open to the hungry and homeless, last year, the dedicated young Catholic laymen who run it have never been sure where the next meal is coming from. But miracles still happen.

BY HELEN HOOVER

(Reprinted by Permission of The Oregonian)

CHRIST fed the bodily hunger of his fellow men and commanded His disciples to do the same.

That those who claim to be His followers must carry out this precept is the simple basis upon which a group of young Catholic men established Blanchet House of Hospitality one year ago.

Fronting on N. W. Glison Street at 4th Avenue, Blanchet House is hard by the source—Skid Road—of most of its guests.

Twice daily they line up, down and around the block, for a plate of hot stew, bread and butter, and coffee.

They are good men, bad men, sick or well, warm or threadbare. They are not asked why they came to the line, or whether their souls are safe.

Without question, they are fed.

The young men who opened the doors of Blanchet House in

February, 1952, no more knew how they would obtain enough food for these hungry men than did the disciples when Jesus commissioned them to feed 5,000 persons in a desert with only five loaves of bread and two small fish at hand.

They were members of a social organization (Blanchet Club) named for Oregon's missionary archbishop. Social pursuits alone did not satisfy them.

Two forces set them on the path of service: Rev. Frances W. Kennard, the young priest from St. Mary's Cathedral, assigned to them as chaplain, and the example of Peter Maurin and Dorothy Day, co-founders of the Catholic Worker movement and of the original hospitality houses in New York.

Possibilities of setting up such an institution in Portland were explored for two years before the young men took action. They scoured the town for a suitable location, within their means.

The downstairs floor of the two-story building they settled upon, February 7, 1952, had

earned an unsavory reputation in its previous occupancy as a cafe and gambling den.

Long vacant, it was, in the words of one club member, "little more than a dump; not much but dirt and rats."

Club members washed windows and applied scrub brushes and suds. It was a somber place, even then, but clean.

Some Christmas money Father Kennard had received paid the first month's rent. The next month St. Vincent de Paul society took over the rent responsibility. On February 11, Blanchet House served its first meal: beans, bread and butter, and coffee, and 200 men ate of it.

Sharing the food with the men from the line then, as now, were the staff members themselves.

Breadlines are not unique in the Christian world. What differentiates Blanchet House hospitality from the standard charity or welfare institution is, in the belief of its staff, the fact

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CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

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REDRESS

THE MINAMOTO FAMILY whose story appears elsewhere in this issue suffered their part in one of the saddest cases of hysteria in American history. It was perpetrated on 110,000 American citizens and their Japanese-born parents when they were suddenly evacuated from the West Coast during World War II. They were allowed to take only what they could carry. Their belongings had to be sold for almost nothing under these circumstances or left with trusted Caucasians who often betrayed their trust. Bradford Smith, investigating for an article in "Common Ground," found that 95% of the evacuees suffered losses.

In reparation for this injustice which has been called our worst wartime mistake Congress in the last session passed legislation which will pay approved claims under \$2,500 which were filed before January 3, 1950 as well as a few larger claims. The late Sen. Robert Taft may have been the one who helped put this across in the Senate as he was the only one who spoke against the evacuation of Japanese-Americans from the time it was first proposed. Representative Walter has also been in favor of a better policy toward people of Asia and their descendants.

ONE OF THE GOOD THINGS done by the McCarran-Walter Bill was to allow Japanese-born people to become American citizens. They have well earned this privilege. Even under the injustice of their evacuation which often wiped out the fruits of their years of hard work they urged their children to cooperate generously with the country's war effort. They made the wasteland of their concentration camps grow food, not only enough for the camps but for distribution as well. The 33,000 young Japanese-American soldiers proved their loyalty by brilliant heroism. The film, "Go for Broke," gave some idea of their exploits. Citizenship for their parents is a step toward justice.

If you want to keep in touch with the struggle for justice of our fellow citizens of Japanese descent you might subscribe to THE PACIFIC CITIZEN, organ of the Japanese-American Citizens' League, 258 East First St., Los Angeles 12, California. It is a weekly and the subscription price is \$3.50 a year. If there is a Japanese-American paper in your own city you might get that instead.

Patriotism or Nationalism?

PATRIOTISM, A VIRTUE, "has nothing to do with Nationalism, which is a great evil. Love of one's own land no more implies despising other lands than love of one's own mother implies despising other mothers. Patriotism, in fact, bears somewhat the same relation to Nationalism as family affection to snobbery. Patriotism, like family affection, is an expression of love; Nationalism, like snobbery, is an extension of egoism. Not only that. The Patriot, regarding love of country as normal, is happiest with foreigners who love their own country as he loves his. The Nationalist has no corresponding feeling. Indeed, he has only a sketchy sort of love even for his own country. When he says 'my country' the emphasis is too much on the 'my.' The mark of the Nationalist is hatred;

he almost invariably hates some other country more than he loves his own; he takes the intensity of his hatred as a measure of his love, and another's lack of hatred as a lack of love, so that he will rend one of his own countrymen for not hating enough. This is a great evil, but the cure for it is not to stop loving one's own country. Love of family can be perverted into snobbery, love of woman into promiscuity. But the cure for snobbery is not that men should cease to love their kin, or for promiscuity that men should cease to love women. Like these, Nationalism is a perversion of love, and the cure is not to abandon love, but to rectify it, purify it."

—From SOCIETY AND SANITY, by F. J. Sheed (Sheed & Ward).



September 9

Your Gifts

YOU MAY NOT SEE, you may not know, Just where, to whom, your gifts may go, But one in need, some where, some place, Will kneel and pray with upturned face And say: "Dear God, I humbly pray That You will bless those friends today Who helped to lift our load of care And gave, that we with them might share Some of the comforts and pleasures too, That we might live as others do. Who they may be we do not know, But Thou, dear Lord, canst see, doth know— So bless them, Lord, and help them see That, helping us, they have helped Thee.

Housing Project Disturbance

Chicago Suburb Suffers Near-Riot

In general the Chicago Housing Authority maintains a racial policy for the selection of tenants. An exception to this policy is four of the earliest projects built in the 1930's under an agreement that tenants would be selected to retain the racial composition of the community in which they were located. However in 1947 the CHA Commissioners established a no-discrimination policy for all projects. Contrary to this policy the commissioners of the CHA have permitted no Negro families to be accepted for these projects. Trumbull Park is one of these four projects.

In May, Mrs. Howard applied for admission to the Trumbull Park Homes. The application was processed and accepted and on July 30 her family moved in. Six days later it was discovered that the Howards are Negroes. Mrs. Howard is fair and her racial identity was not immediately apparent to the rental office of Trumbull Park Homes and the residents.

Beginning then, on August 5, bricks and stones and sulphur candles were thrown through the windows and screen door of the apartment occupied by the Howard family and at the powerhouse of the project. Each night the crowds grew larger until by Monday, August 10 they were estimated to include more than 1000. About ten o'clock that night Commissioner of Police Timothy O'Connor himself took charge and dispersed the crowds. Since then 250 police have been on constant duty—750 for the three shifts—the project has been roped off and crowds have been excluded. On Monday night, however, the dispersed crowds gathered on

Torrence Avenue and vented their hostility on passersby, especially stoning cars in which there were Negro passengers.

Safeguards Usually Employed

Miss Elizabeth Wood, Executive Director of the CHA, has pointed out that because this introduction of the first Negro family was not planned but happened by accident, none of the usual safeguards were employed. Had it been planned, several families, both white and colored, would have been moved in simultaneously and the Negroes would have been assigned apartments in the interior of the project where they could be protected more adequately.

The Council Against Discrimination believes the refusal to accept Negro applications for Trumbull Park Homes and the other three "all white" projects is a violation of the Illinois Criminal Code which forbids public officials to discriminate against any one because of his race or religion and is against their policy established in 1947. The Council has urged repeatedly that the CHA cease this discrimination and accept applications according to the priorities established by law and regulation.

On Aug. 12 a strategy committee drafted concrete recommendations for consideration of the Executive Committee of the Council on Monday, August 17. A bulletin will be sent all affiliates immediately after that meeting containing information as to action to be taken by the Council and suggestions for action to be taken by affiliates.

THOMAS E. COLGAN,
Executive Director,
Chicago Council Against
Discrimination.

Negroes Boycott Jim Crow Buses

IN A CITY NOTORIOUS for its bad public transportation a revolt by a discontented people was effective.

On June 14th the local union of the city bus drivers of Baton Rouge, La., voted to go on strike in protest against a recent city ordinance to which they objected. The ordinance eliminated the traditional seating arrangement of whites in the front, Negroes in the back. The drivers wanted to deny justice to the people whom they served. They went on strike on June 15th and stayed away from work for four days.

In order to renew the service to the state's capital city, the State Attorney General declared the ordinance void, as it contravened a state law demanding segregation on public vehicles. The buses started rolling on the fifth day, under the old policy of separation.

TO THE ASTONISHMENT of the bus company, the public officials and the white populace, the Negroes weren't bluffed into falling back into the creaky quagmire of segregation. They did not ride the buses.

Car Pools Organized

The Negroes here in Baton Rouge constituted over fifty per cent of the patrons of the transportation system. For seven days following the re-enactment of the policy of segregation, the Negroes used cars. Some organized car pools; many sympathetic service stations sold gas at cut price to quickly organized "taxi" companies which were made up of volunteer drivers.

This turnabout lasted for a sufficient length of time to make the officials aware of its effectiveness. The bus company lost over \$1,600 a day because of the loss of business. The company began negotiations with the Negro group called the United Defense League in order to halt the silent reprisals of the offended people. The city council met and passed a "compromise" ordinance which reserved the front long seats for the whites, the back long seats for the Negroes, and the middle seats were declared "free-for-all."

The Negro leaders urged their people to obey the new law until they could precipitate a test case. At the time of this writing, the case has been filed. **LAST NIGHT BETWEEN 7:00 and 8:00 o'clock**, this writer rode for over eight miles throughout the city on two different buses. Only three Negro patrons used these buses during this time. They are using them as seldom as possible. Their answers to questions could not have been filled with more intense feeling.

"Aren't we human beings? Don't we ALL like to enjoy life, eat and drink where we want, go where we want? And don't we like to sit in an empty seat when we are going home, tired from a hard day's work?" This was the answer of a Negro laborer.

Another result of the boycott is that the bus company has had to take nineteen buses out of service because of the loss of business.

That means thirty-eight white bus drivers are out of work.

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Catholic Interracialist
\$1 a Year—\$1.25 Foreign

Pastoral Letter of Bishop Waters of Raleigh, North Carolina

BISHOP'S RESIDENCE
15 North McDowell Street
RALEIGH, N. C.
June 12, 1953

Reverend and dear Fathers
and my dear Brethren:

THE CELEBRATION OF THE GREAT FEAST of the Sacred Heart, the Patronal Feast of our Cathedral, gives me the occasion to write this letter to the clergy and laity of our Diocese.

In the Diocese of Raleigh we fight only one enemy, the arch-enemy of God. No matter under what guise he may present himself or what means he might use, there is only one enemy of mankind, of the Church, and of the individual Catholic; that enemy is Satan, the arch-enemy of Christ and of His Church.

The attack of the enemy is directed always against fundamentals of the Church, namely, its Unity, its Authority, its Catholicity. Men may be deceived—not a fallen angel. He knows wherein lies the strength of the Church. Whether in the entire world, in a nation, in a Diocese or in a Parish, "Divide and Conquer" has always been his plan. Divide if possible the Apostles from Christ, and from each other. Divide the faithful from the Apostles or from their priests. Divide the faithful from each other. Thus divided and separated in Faith and in Communion they become an easy prey, individually or in groups, for all the other wiles of the enemy; confusion in faith and morals and eternal death is the outcome.

Spirit of the World

THE ARCH-ENEMY of the Church does not appear in person. That would frighten those he wishes to deceive. He uses the "spirit of the world," an independent spirit to deceive. Such a spirit dictates not unity but division, not love but hatred, not humility but pride. Such a spirit makes children resist the lawful authority of their parents. Such a spirit makes citizens resist the lawful authority of a rightly constituted State. Such a spirit makes parishioners resist their lawful Pastor, or their Bishop, or the Pope, the Vicar of Christ.

The enemy of God and the Church, and of mankind itself uses the "spirit of division" to break, if possible, the unity of the Mystical Body of Christ. He uses traditional hatreds of nations, of races, of classes, of minorities, of majorities, of localities, of material possessions or the need of them, to foment his divisions among men. This spirit is behind all anti-semitism, all racial tension, all capital-labor friction, all rural-urban disputes or any other religious hatreds which have been allowed to spring up and grow in the human heart.

Love More Powerful

OPPOSED TO ALL of these and a billion times more powerful is that Love represented by the Sacred pierced Heart of Christ. It is the love for all men, who have equal opportunity to share that tremendous Love, and to return it according as they will, for it has first loved them and gone down to death for them singly and collectively.

Such a Love, even more than the common hand of the Creator, unites all men before God.

Can men be so callous as to remember race-hatred while kneeling around the Cross of the Crucified Christ? How deceptive are the wiles of the devil. How dark are the minds of men, to his snares.

Opposed to this confusion, and hatred, and division, is the Church Christ founded, one Mystical Body. There can be but one, if it is Christ's, as there can be but one God, and one Truth. In that one Body all the members, no matter of what race, what nation, what qualities of body, or of mind, or with how many or how few possessions, all are in one communion if they belong to that ONE CHURCH. Anything to the contrary is heresy.

Patricians with Plebeians

THIS DOCTRINE IS THE ONE which made the noble patrician sit down at the Christian table with common plebeian, and the Christian master eat with his freed slave. It made the early Christians of senatorial rank open up their homes to the converts of a despised race who were treated in person like Christ Himself being served at table and having their feet washed by their hosts. The Numidian Christian slave was one with the Christian emperor in a Christian community which believed and practiced the teachings of Christ. This doctrine so characterized the early Church, that it became known as the Catholic Church, because it included all, in one communion, in one bond of love.

"A new Commandment I give unto you that you love one another as I have loved you" . . . By this shall all men know that you are my disciples, if you have love one for another." (John 13, 25). If any man say I love God and hateth his brother he is a liar, for he that loveth not his brother whom he seeth, how can he love God whom he seeth not?" (1st Epistle St. John 4, 20).

Christ's Way Not Easy

NEITHER THE LORD, nor His Church has said that His teaching would be easy. It was never promised that the road to heaven would be a primrose path, or that Christian Doctrine would not demand sacrifice. "If you love them that love you, what reward shall you have? Do not even the publicans do this? But I say to you, Love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you, that you may be the children of your Father who is in heaven and who maketh his sun rise upon the good and bad and raineth upon the just and unjust. Be you, therefore, perfect as your heavenly Father is perfect."

The Church has never taught us that we can live merely according to our likes and dislikes. Many people dislike humbling themselves to confess candidly their mortal sins to a fellow human being—a priest empowered to forgive them; but in spite of their feelings they confess according to Faith and knowing Christ said to his priests "Whose sins you shall forgive they are forgiven them." (John 20, 23).

Many people find it difficult to abstain every Friday from meat, but they do so because of the Church's authority binding them under pain of serious sin to do penance on the day on which Christ suffered in His human flesh. "He that heareth you heareth me and he that despiseth you, despiseth me." (Luke 10, 16). "Whatsoever thou shall bind upon earth it shall be bound also in heaven." (Matt. 16, 19).

Hard Things Necessary

FEW CATHOLICS ENJOY fasts or penances or the inconvenience of attending early Mass on Sunday or Holy Days of Obligation, but they do these hard things because they are directed by God through the Church and by their Faith in order to save their souls.

The Church and her teaching has always been a challenge to the world. "Behold this child is set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted." (Luke 2, 34). You shall be hated by all men for my name's sake. But he that perseveres unto the end he shall be saved. . . . The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household? . . . And fear ye not them that kill the body and are not able to kill the soul; but rather fear him who can destroy both soul and body in hell. . . . Do not think that I came to send peace upon earth; I came not to send peace but the sword." (Matt. 10, 22-).

Christ did not follow customs if they were wrong. He set customs which were right. "Then came to him from Jerusalem scribes and Pharisees saying: "Why do thy disciples transgress the traditions of the ancients? . . . But He answering said to them, Why do you also transgress the commandment of God for your tradition?" . . . This people honoreth me with their lips but their heart is far from me, and in vain do they worship me teaching the doctrines and commandments of men." (Matt. 15, 1-9).

Church Solving Problems

THE CATHOLIC CHURCH HAS BEEN meeting and solving such problems as an attack upon its bodily unity ever since the day of Pentecost when men from all nations first heard the word of God from the mouths of the Apostles. In that first Catholic crowd were more men of other nations and races than the few white "strangers from Rome." The Church, that calls itself Catholic today, because it is Catholic, still has more people of colored skin in its one communion than those who call themselves Caucasian. This Catholic Church has been meeting and solving by Christ's teaching race problems in all parts of the world: in India, in Africa, in Central America, in Mexico, in the West Indies, in the United States, in the North, in the East, and in the West. It will also solve them in time in the South. The Church is not made for one section, or one period of history, but is Catholic in time and in territorial

Bishop Bowers Honored in Chicago Celebrates Pontifical Mass, Attends Banquet

THE MOST REV. JOSEPH O. BOWERS, S.V.D., Bishop of Accra, Gold Coast, who was consecrated at Bay St. Louis, Miss., last June, stopped in Chicago for several days last month in the course of his tour of the United States. While here he celebrated pontifical Mass at St. Anselm's Church on the South Side, at which Friendship House was well represented by both staff and volunteers—in fact, some of our fine male voices were up in the choir loft, forming part of the schola.

Two days later a testimonial banquet was given for the Bishop at St. Anselm's Community Center (which is a very fine new one, incidentally). Many of our friends were there: Fr. Amann, pastor of our neighbor, Corpus Christi, who was a most delightful toastmaster; our own Fr. Cantwell; Fr. Zimmerman from our parish church, St. Elizabeth's; a substantial delegation from the Catholic Labor Alliance and from the Catholic Interracial Council, including the latter's new president,

Mr. Thomas W. Sexton; Joe Robichaux, without whom nothing in this area can function properly; Miss Ruth L. Worthington, F.H. volunteer extraordinary; and lots of neighbors and other friends. The splendid efforts of the Banquet Committee were testified to by the large attendance and the gift of over \$6,000 which was presented to the Bishop for his mission.

Speaks on Africa

I wish I could put Bishop Bowers' personality on paper for you; his serene dignity, his warm, resonant voice, and the overflowing graciousness which I am sure was felt by everyone present. He spoke briefly and eloquently of his new mission, of Africa's tremendous potentialities and her growing role in world affairs as well as in Christ's Church, and thanked us so beautifully for our help that we all felt we had, in a very real and personal sense, gained a wonderful friend that evening. May God prosper his work!

—Anne Townley Brooks.



(Courtesy Catholic Interracial Council)

Bp. Bowers at the Testimonial Banquet with Chicago F.H. chaplain Fr. Daniel Cantwell and Mr. Thomas W. Sexton, head of Chicago's Catholic Interracial Council.

extent as well as in doctrinal teachings.

Witness the christianization of the Indian, instead of his extermination, in South and Central America and in the Catholic Missions of the West. Witness the champions of the Church's Doctrine in Las Cacas, Father Montoya, and in a thousand pages of the history of Brazil, Paraguay, and Mexico. Whenever the Church has been unhampered, she has not failed to solve such problems and even in the face of difficulties she has always fought for God's rights and human rights on earth.

One Fold and One Shepherd

CHRIST THE GOOD SHEPHERD taught "there shall be one fold and one shepherd." (John 10, 16). What do we mean "one fold, one flock of sheep? Do we mean a few sheep here and a few scattered there, or do we mean all united in one body? Is not the fold of Christ united in North Carolina? In one body under its shepherd? Is not the fold in the United States or in the world, united under the supreme Shepherd, the Vicar of Christ? Can there be division in the Church of God? Can we divide a living body and keep the parts living? No. Neither can we divide the Mystical Body of Christ, the Church.

In North Carolina until a few years ago there were no special Catholic churches for our colored people and all Catholics worshiped God together irrespective of race. In order to give a special impetus to the missionary work among the colored people, former bishops of Raleigh contracted with various religious communities of men and women for specialized work among these people and for the establishment of special churches and schools in some sections of the Diocese for them. Did this mean that the Church was abandoning her century old teaching of "one fold and one shepherd" or that Negroes were thereby forbidden to worship in any Catholic Church in the Diocese except those for colored? By no means. It meant that there was no division but merely that special attention was given to a few, and all Catholics still had the rights and privileges of worshipping God together, as everywhere in the Catholic Church.

Teaching Defined

TO BE ASSURED THAT this was understood entirely by all Catholics and enforced by all Pastors, we wrote a letter clearly defining this teaching two years and a half ago on January 29, 1951. It was read in all

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NATIONAL OFFICE OF FRIENDSHIP HOUSE
4233 S. Indiana Ave. Chicago 15, Ill.

Shreveport Director Elected

IN THE MIDST OF SUMMER SCHOOLS and children's day camps, vacations and work-and-study programs for visiting volunteers, our staff workers have been making some important decisions. Most important was the choice of a director for the new Friendship House to be opened in October in Shreveport, La. On the Feast of the Assumption of Our Lady the final votes were tabulated: Anne Foley, present director of Harlem Friendship House, was chosen by the Council to take charge of the new venture.

With three and a half years' experience as New York's head, Anne has proven herself more than equal to the task of running the oldest of the U. S. Friendship Houses, in the heart of the so-called "largest Negro city-within-a-city." She was also on the team sent in 1948 to open St. Peter Claver Center in Washington, D. C. She will go to Shreveport with another staff worker, not yet chosen, to set up the latest addition to our circle, which will then go pretty well around the country. Congratulations and many loving prayers from us all, Anne!

Convention Plans Discussed

There have been decisions too, in preparation for the annual convention which is to be held in Portland, September 23-25. Much talk, study and planning has been done on the basic theme of this year's meeting—"Social Action in Friendship House." There has been a pooling of the opinions and experiences of the staffs in each of the Houses, so that the delegates can bring to the Council concrete proposals for improving our work. From the discussions in Portland we hope to develop, with a little more clarity, our own policies of action within the Church's broad program for making interracial justice a reality.

Staff delegates to the Council have been elected. New York has chosen Mary Ryan; Chicago, Delores Price; Portland, John McCue; and Washington, Dorothy Seuling. And, as can be imagined, staff groups are buzzing with opinions to guide the



Anne Foley, newly-elected Director of Shreveport Friendship House.

delegates! The Council (made up of the directors and delegates, Catherine de Hueck, foundress of Friendship House, Editor Mabel Knight, and National Director Betty Schneider) will not only decide points of accent for the coming year's program, but will elect directors for the Chicago, New York and Portland Houses. The four chaplains of the movement, Fathers Daniel Cantwell of Chicago, Edward Dugan of New York, George Joyce of Washington, D. C., and Thomas Tobin of Portland are planning to be with the group for the three-day meeting.

Shortly after the middle of September, two carloads of staff workers will be driving across the country to Portland. The trip is long, and it is one that we were reluctant to plan because both the time and finances involved are important matters to consider. The vital need for keeping a sense of unity within our movement, and for making it possible for all of the Houses to participate equally, played heavily in the final decision to go west in September.

As the movement spreads around the country, there are new horizons to reach for, and new problems to solve. Your prayers for a fruitful meeting in Portland will be greatly appreciated.

—Betty Schneider

Portland F. H. Youth Club Going on Trip



On the left is John McCue, staffworker in charge of the youth program. To the left in the back row is Constance Conway, one of the girls from Marylhurst College who have helped faithfully all summer.

AROUND FRIENDSHIP

BLESSED MARTIN FRIENDSHIP HOUSE
3310 N. Williams Avenue Portland 12, Oregon

FH Delegates to Meet in Oregon

THE COLORBEARER OF THE SHERIFF'S POSSE of Clackamas County, Barney McNabb, gave the staff tickets and expense money to see the Buckaroo in Molalla on the Fourth of July. Leroy Patton, one of our most faithful volunteers, took us down in his car. We enjoyed the fine riding, the dangerous cowboy exploits, and the western flavor of the audience's attire. Mt. Hood's snowcapped peak stood out clearly and wild foxglove and lupin bordered the road.

MONDAY NIGHTS . . .

John Holley of the Urban League gave us a good outline of the improvement of human relations in our country from early settlement times. . . Maurice Georges, a young Portland attorney, told us about the provisions and possibilities of the new Oregon civil-rights law. Mrs. F. X. McLellan's talk, "You and the United Nations," provoked a very lively discussion about the admission of Red China and Spain. A visiting Jesuit who had been to Spain recently gave us some facts about that little-understood country.

Dorothy Harkins, a first lieutenant in the Women's Air Force, spoke from several years of experience on "Integration in the Armed Forces." She told how girls who had been prejudiced at first would presently completely forget to notice color. Sergeant Robert Tugman of the U. S. Army also told of improvements which have been brought about by integration. The general feeling seemed to be that integration was opposed mainly by civilians in towns near camps.

BLESSED MARTIN IN TERRA COTTA . . .

LOUISA JENKINS, who made the Stations of the Cross at Mt. Angel, has given us a beautiful terra cotta statue of Blessed Martin made by Ruth Cravath of California. He is shown holding a fish, which may represent Christ or generosity in feeding the poor. Fr. Feucht (of the Dominican Order of which Bl. Martin was a lay brother in Lima, Peru) blessed the statue on the feast of St. Dominic after the Christian Family Movement meeting.

WILD BIRDS AND CAGES . . .

Rev. Thomas Brockhaus, of the Order of St. Benedict, gave the staff and volunteers a day of recollection in July. We went up to Mt. Angel Abbey in time to hear the monks chant vespers at five in the afternoon. Father's three conferences clarified many terms used in the lay apostolate of the Church. He advised that in the choice of a vocation one should cast fear aside and proceed to answer God's call to holiness because He will give the necessary grace to carry on. As one reason for the lay apostolate he cited the Chinese proverb, "A wild bird won't sing in a cage." A single life pandering only to selfishness might

Blessed Martin de Portland



be considered no vocation at all, he said.

A few people got to early Masses starting at 5, but the rest of us got to the six o'clock dialogue Mass. We were enthusiastic about the fine mosaic Stations of the Cross done by Louisa Jenkins of California. They have the brilliance of jewels and are modern in design with deep religious feeling.

After Benediction on Saturday we left Mt. Angel and had a picnic at a hidden-away little park on our way back to Portland. A most wonderful twenty-four hours for which we cannot sufficiently thank Fr. Brockhaus and the Benedictines and the Sisters who prepared such delicious meals.

FH DELEGATES WILL GET TO PORTLAND SOMEHOW . . .

From all the other U. S. Friendship Houses we expect delegates to attend the annual Friendship House council meeting which will be held in Portland for the first time. We hope and pray that our brethren will be able to get here safely and cheaply. If any of you can offer them hospitality along the way or a donation for gas we would be most grateful. We know the people of Portland will show them the same fine welcome they have showed all of us.

PAY-THE-RENT PARTY ON AUGUST 28 . . .

As finances are very low our volunteers, Mothers' Club, the Christian Family Movement groups and the De Porres Club are sponsoring a pay-the-rent party. We hope it succeeds.

Mabel C. Knight

ST. PETER CLAVER
814 7th St., S.W.

Only Groups Change B

"EXERTING A CHRISTIAN

INFLUENCE on my environment is like trying to alkalinize the ocean with one Bromo-Seltzer." This statement, made by an apostolic layman to Father William Kenney, finds its echo in all our hearts. If the Redemption were not already accomplished by our Brother, Christ, it would almost seem that His suffering and death were in vain. For the world goes about its business, year after year, making love, making war, in suffering, in rejoicing, unheeding the one great Fact of its existence, that Christ took on flesh and made all things new.

Is it that we must retreat from the appalling wickedness of the world and express our destiny in individual holiness, in building our own Christian communities, cut off from the fears and aspirations of the great mass of humanity? What of these multitudes left behind whom "God so loved . . . that He gave His only begotten Son?" The beloved late Archbishop of Paris, Emmanuel Cardinal Suhard, said that "the greatest error of the Christians of the 20th Century would be to let the world take shape and unite without them."

Suffering Multitudes

WHAT CAN WE DO? Confronted with a world immersed in the Passion of Christ and ignorant of His Victory, a seemingly helpless few hold in their hands the treasure of truth. The suffering of the multitudes caught up in an un-Christian world is the very stuff of grace, the matter for holiness.

What can we do? "To do nothing," said our Holy Father Pius XI, "is a sin of omission and it may be extremely grave," or, in the words of Archbishop Lucey, "To be a passive Christian is a kind of treason."

Fr. Powers Gives Answer

We were blessed last month with some new lights on this old problem. Father George Powers, old friend of lay apostolic groups, gave us a remarkable talk on what we can do, what we are required to do. He pointed out some new and what seemed to us revolutionary concepts of society. We are all accustomed to thinking of society (or groups) as units composed of individuals. Father Powers stated that rather than being made up of individuals, society is composed of social habits.

These habits determine the quality of a society or groups. If a nation customarily bases its dealings with other nations on falsehood and deception, then that society is considered "bad." Similarly, if a family operates its household in a slovenly fashion, it is considered, to this extent, "bad."

Social Habits Determine Action
FATHER POWERS SAID that these social habits "deter-

FRIENDSHIP HOUSES

PETER CLAVER CENTER
Washington 4, D. C.

Change Bad Society

CHRISTIAN on my en- ing to alka- one Bromo- ment, made man to Fa- y, finds its . If the Re- already ac- Brother, most seem and death the world ness, year ve, making rejoining, eat Fact of Christ took all things

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mine" the actions of the indi- vidual members of the group. It is the "habit" of teenagers to smoke and, although the pres- sure of this social habit is not an absolute determining factor, it exerts a powerful, even though unconscious, influence on the teenager.

This would explain the harass- ing problem that nags us all—the ignorance of good people who practice evil social habits, such as discrimination and seg-regation.

Father Powers added that certain individuals (such as ad- vertisers) determine social hab- its more than others.

What action can the individ- ual take in the face of bad so- cial habits? He must of course have knowledge and the will to do. Father Powers was em- phatic in stating that it is only by groups that social action will be effected.

WE ARE LIKE THE MAN LOST in the vast ocean with one Bromo-Seltzer. On our own, faced with the organized pressure of the bad social hab- its of contemporary society, we are so many Don Quixotes tilt- ing in vain at windmills.

The first obligation of the in- dividual then must be to organ- ize with others to perfect the institutions to which everyone belongs: the family, the school, the factory, the club, the team, the state.

Our Holy Father clearly indi- cates this in his encyclical on atheistic Communism. In para- graph 53 of this document, he states: "It happens all too fre- quently, under the salary sys- tem, that individual employers are helpless to insure justice, unless, with a view to its prac- tice, they organize institutions whose object is to prevent com- petition incompatible with fair treatment of the workers. Where this is true, it is the duty of contractors and employers to support such necessary organi- zations as normal instruments enabling them to fulfill their obligations of justice."

This obligation of course can be translated into any area of life, any vocational group where the "individual is helpless," which is an almost universal condition of modern life.

Father Powers summed up his talk by listing these factors about social action:

1. It can be effected only by groups.
2. It takes time.
3. Nothing is impossible in the social order.
4. Social action is always effective.
5. The obligation is upon everyone.

Working with this organized, practical and highly reasonable approach to the problems that beset us, it might become less true that "each man is seeking his own and not what is Christ's."

—Margaret Bevins

FRIENDSHIP HOUSE OF HARLEM
41 W. 135th St., Box 16
New York 37, New York

FH Library Moves to Lenox Ave.

THE PAST TWO MONTHS HERE IN HARLEM have been a time of children's vaca- tion, trips to the country, visit- ing volunteers, many guests, housing problems and more housing problems including that of moving our own library from its present location to 452 Lenox Avenue. 34 W. 135th St. will be torn down to make room for a middle-income private housing project.

Children Enjoy Camp

The children's summer pro- gram started off with a bang (to put it mildly) with vacations at Blessed Martin's Farm—a week for the boys, a week to repair the damage, and then a week for the girls. They were very successful, thanks to much help from volunteers and friends such as Dolores Grier, Kenny Boyd, Al Pinado and Bill McVernon, counselors, and Maria, Clotti, Sheila McGill and Ida Palange, who helped with the cooking. Ida also secured for us a refrig- erator which was much needed at the farm.

WE ARE ALSO VERY GRATEFUL to Dr. Best and Dr. McGee, who were good enough to examine the children, the local merchants who were so generous in their donations of food, the many friends who sent donations of money, those who helped in transporting the children and all the others who helped in any way. The children seemed to enjoy swimming most of all and, of course, the visits to Jo and Lou's candy store.

Christmas in July Party

THE HIGHLIGHT of the girls' week was a Christmas in July Party, complete with a deco- rated tree, Christmas carols, gifts and, of course, Santa Claus (Bill McVernon). We were hap- pily singing Christmas songs when one little girl said, "Not so loud. People passing by will think we're crazy." There have also been numerous trips to the parks, beaches and ball games.

Our Block Being Torn Down

THERE HAS BEEN a com- parative lull in the work on housing, due to the fact that most of the tenants have moved from the area scheduled for demolition and the buildings are coming down. We have been able to keep track of many peo- ple, some of whom have been satisfactorily relocated, but there are far too many who are faced with serious problems in their new apartments—rats, de- fective plumbing or falling ceil- ings. Soon we will resume our regular meetings with the ten- ants of the buildings next sched- uled for demolition. We hope that in the future the tenants will be accorded some of the consideration to which they are entitled and which has been lacking thus far.

Working Visitors

WE WERE HAPPY TO have Betty Schneider with us for a month, also some visiting vols. Helen Palecki spent a

month with us. Matt Masle re- turned and has been doing lots of work, including cooking. Ray Valle, from Loyola Univer- sity, California, spent two weeks here and we do miss him, in spite of his jokes. He promised to read a new joke book before his next visit. Mary Ryan's mother paid us a short visit on her way up to the farm, where she spent a couple of days. We were very pleased to have her.

The summer brings many vis- itors, among them priests and seminarians. It is very pleasant meeting people from so many different places and they are always welcome. Summer also brought Alice Collins back from Chicago where she had been working on the Catholic Inter- racialist. Welcome back, Alice!

Among the social events of the season was the Mother's Club bus outing to Blessed Mar- tin Farm. "Mom" Skeete sup- plied the staff with a delicious lunch and a good time was had by all.

Muriel Zimmerman Opens Store THERE HAVE BEEN VARI- ous celebrations among the staff and vols. We all enjoyed a birthday party in honor of Nanette Sperco, Joe Lopes and Tony Hettinschwiler. The li- brary was the scene of a fare- well party for Muriel Zimmer- mann, our lecturer, who has left the Staff to start a new venture of her own in the field of litur- gical art and books. Our pray- ers go with her. We're glad that she won't be too far away. After all, Brooklyn IS in this country.

In July we had a very fine day of recollection, given by Father Bernier of the Blessed Sacrament Fathers.

Mass on Welfare Island

ON A BEAUTIFUL SUNDAY morning, our chant group, led by Evelyn Davis joined with Phil Moran's group in singing the Mass in the Chapel of Met- ropolitan Hospital on Welfare Island. After Mass we visited staffer Margaret Nicholson, who is confined with arthritis in another hospital on the Island. We found her looking fine and she showed us some beautiful needlepoint that she has been do- ing.

Wedding

AUDREY ROBERTS AND HERMAN CREARY were married in Christ on Aug. 10 at Resurrection Church. The Staff and volunteers participated in the beautiful Nuptial Mass offered by Father Dugan. Audrey is a vol and Herman a former staff worker, now stationed in Florida with the Air Force.

Want F. H. Company in West?

Anne Foley and Mary Ryan and two or three others will be driving to Portland, Oregon, in September for the F. H. Con- vention and would like to know if anyone along the way would like to have overnight guests. If so, they will be happy to oblige.

CHICAGO FRIENDSHIP HOUSE
4233 S. Indiana Avenue
Chicago 15, Ill.

Staff Studies Social Justice

RECENTLY WE'VE BEEN ex- ploring Father William Fer- ree's pamphlet, "Introduction to Social Justice," which contains some statements that are rather startling and thought-provok- ing, such as "An isolated indi- vidualist cannot practice Social Justice at all. He must associate himself with groups of various kinds and work along with them before he can practice it," and "Every human action whatever has some bearing on the Com- mon Good and hence must con- form to Social Justice or be sin- ful."

It seems in our experience that the first quotation is abun- dantly true. In the face of so many social pressures operating to continue injustices of one kind or another what can an in- dividual do? Only by working together with other people can he actually do anything to work for social justice. We have seen the difference graphically in in- stances where groups have got- ten together to work for the end of racial prejudice and discrimi- nation. Their effectiveness was at least double what it would have been if they had worked as individuals.

The second quotation requires a good deal more thought, but even here we can see where such a simple action as say, selling one's house in a community where white people are moving out and Negroes are moving in, without attempting to work for an integrated community, helps merely to extend the Negro ghetto and to perpetuate all the evils caused by segregation.

Thanks, Volunteers!

THIS IS THE SORT OF STUDY the staff has been do- ing lately, together with the vis- iting volunteers. Incidentally, we'd like to say thank-you to all the visiting volunteers who have helped out this summer. Dick Wallace, from Robbins- dale, Minnesota; George O'Laughlin from Chicago, and Jim Counahan from Washing- ton, D. C., have been here most of the summer, as has Tom Shworles from Collegeville, In- diana. Dorothy DeSmet from Chicago and Loretta Butler from Washington, D. C., have been with us since the first week in July. We are grateful, too,

for the time that Pat Rusk from the New York Catholic Worker, Jessie Weber from Houma, Louisiana, and Bernard Dauen- hauer from New Orleans were able to spend here at the House. And we certainly can't forget the job that Louise Schlangen from St. Cloud, Minnesota, and Dave McWhirter from Los An- geles, California, did by cooking for the summer school, approxi- mately forty people for a whole week!

Teen-Age Operetta

THE TEEN-AGE CLUB GAVE their fourth operetta this past summer, and although there were a good many last- minute trials and tribulations, it was still quite an accomplish- ment and a good crowd came to see the production.

Bluebeard Loses Beard

The children also put on a program which came at the close of the vacation school. One of the high points was a skit with rhymed dialogue tell- ing the story of Bluebeard. Bluebeard had a little trouble keeping in character since his blue beard kept coming off, but that didn't seem to spoil it for the audience.

Camp Fund Raised

As a result of an article in the daily paper friends sent in enough contributions so that thirty-two girls were able to go to camp this year. Our thanks go out again to all the people who helped on this.

—Ann Stull.

Schools! Club Groups! Parish Societies!

Interested in a first-hand re- port of an apostolic action group in action? Do you want ideas for your work for Christ? Write your nearest Friendship House or Betty Schneider, National Office, 4233 S. Indiana, Chicago, Illinois, for further details.

During late September and early October, Betty will be re- turning from Portland Friend- ship House via San Francisco, Salt Lake City, Denver, Kansas City, and St. Louis. Talks will be arranged en route. No fees asked. Traveling expenses and donations to the work of Friend- ship House gratefully accepted.



Proud mothers and friends hear Chicago's "Casita Kids" perform at the end of the six-weeks' Vacation School.

Pastoral Letter

(Continued from Page 3)

of the Churches of the Diocese and printed in the North Carolina Catholic. The same teaching has been reiterated in our letters of February 9th and May 18th of the present year.

Therefore, so that in the future there can be no misunderstanding on the part of anyone, let me state here as emphatically as I can: There is no segregation of races to be tolerated in any Catholic Church in the Diocese of Raleigh. The pastors are charged with the carrying out of this teaching and shall tolerate nothing to the contrary. Otherwise, all special churches for Negroes will be abolished immediately as lending weight to the false notion that the Catholic Church, the Mystical Body of Christ, is divided. Equal rights are accorded, therefore, to every race and every nationality as is proper in any Catholic Church and within the Church building itself everyone is given the privilege to sit or kneel wherever he desires and to approach the Sacraments without any regard to race or nationality. This doctrine is to be fully explained to each convert who enters the church from henceforth in the Diocese of Raleigh.

As Americans who have a reputation for defending the poor and the weak of all races in all parts of the world; as Christians who should be closing our ranks to atheistic Communism on our frontiers; as Catholics who rejoice to be found worthy to suffer for the sake of Christ, (Acts 5-41) let each and every Catholic worthy of the name in the Diocese of Raleigh, be courageous enough to correct any abuse of this kind in the house of God, remembering the promise of Christ, "As often as You have done it to

these the least of my brethren, you have done it to me."

N. C. Catholics United

THANK GOD SUCH ABUSE has not been general or widespread. North Carolina and the Diocese of Raleigh has been for the most part an example to the nation and to the Church in its correct Christian attitude on this subject. Witness the unity and the work of Catholics of all races in the Legion of Mary, and in the North Carolina Catholic Laymen's Association. Witness the colored priests and Bishops who have visited and been welcomed in the Diocese. Witness our three colored seminarians, and the Catholic Mother of 1952, a colored Catholic, chosen by twelve southern white ladies. Never in our newspaper, "The North Carolina Catholic" has there been any discrimination in regard to news or pictures. Our colored Catholics have served with distinction as officers in our diocesan societies and have attended retreats and conventions together. Our colored children have competed in all oratorical contests and have taken top honors many times. We are proud of our colored Catholics of North Carolina, some of whom are graduates of Catholic universities, colleges and schools; some are business and professional persons of the highest education and culture; but we are especially proud of them because they are good religious men and women and belong to us as we do to them in the same communion of the Mystical Body of Christ—The Church.

Southerner Knows Virus

I AM NOT UNMINDFUL, AS A SOUTHERNER, of the force of this virus of prejudice among some persons in the South; as well as in the North. I know, however, that there is a cure for this virus and that is,

Monsignori Defend Negro's Right to House

CLEVELAND, O.—When Wendell Stewart, a Negro and a Baptist, bought a house in a middle-class neighborhood here, protest meetings were held, a committee formed and pickets began walking. Msgr. John T. Ruffing, pastor of St. Cecilia's parish in which the property lay, addressed a letter to his parishioners showing them the necessity of love to the Christian life. "It is well to remember that the first law of Christianity is to love our neighbor as ourself, regardless of language or color; that it is a serious sin to deny a colored family an opportunity to live in decent quarters; that to encourage prejudice, to help foster hatred, to deny another race the same opportunities is not 'just politics,' it is acting against the primary law of God."

Msgr. Robert B. Navin, president of St. John's College, was drawn into the debate as head of Cleveland's Community Relations Board. He and Mayor Thomas A. Burke, a Catholic, told what will probably be the last protest meeting that Mr. Stewart's right to his property could not be disputed and that "no power in the United States could force him to withdraw." Home owners at the meeting then decided to post signs on their property reading, "This house is NOT for sale."

PERSONAL CONTACT, ON A FRIENDLY AND SOCIAL BASIS,

is the best and quickest remedy on the market to wipe out that colored skin aversion or even awareness. I particularly recommend it for those just souls (and I feel sorry for them) who WANT to go all the way in their Christianity but just can't get their theology and their feelings to "kiss and make up." Can these people, I wonder, take my word for it—for I wasn't reared, you know, with an exactly flaming affinity for my unknown colored sisters—that it's silly to regard this aversion as incurable?

It can be cured practically over the week end: IF you spend that week end getting to know some Negroes as individual personalities, not just as a race to be helped or pitied or tolerated. Even when, with your will, you "love" the whole Negro race (meaning you don't damn them to hell), I still don't think it's enough. I'm not exactly saying that Saint Peter will bar your entry into heaven, but neither do I think that the Lord in person will dust off a special chair for you. Those special chairs, they tell me, are for the generous souls.

—THE MOUSE HUNTER, by Lucile Hasley (Sheed & Ward).

our Faith. Many southern boys facing death together in the trenches will bear me out. I revolt against our children being infected with this virus, when men and women of good-will everywhere can preserve them from it. The virus will not die out of itself, it has to be killed by being exposed to the light of Faith.

The Church does not propose tolerance which is negative, but love which is positive. If Christ said love your enemies, we certainly can love our friends. These are our friends and members of our own body, the Church. It is our duty as Christians of the early days not only to love them but to serve them, to help them. We need to help them get better educational facilities, better opportunities for culture, better living conditions, better jobs, better pay, better homes and families, better civic representation and better friendliness in the community and all of this presupposes the right to worship God freely with us in the Church anywhere.

As Pastor of your souls, I am happy to take the responsibility for any evil which might result from different races worshipping God together, but I would be unwilling to take the responsibility of those who refuse to worship God with a person of another race. May the example of American soldiers who died to stamp out a philosophy of "the Master Race" in a war with Hitler in Germany prevent us from following a similar course.

My only sorrow is the fear that shall not convince you of the wiles of Satan. But I shall be able to convince you if I love you enough, and if you love me you will understand, for God has first loved us.

"Will You Also Go Away?"

OUR BLESSED LORD AT ONE TIME proposing a very difficult doctrine of the Church recalled the response made by some of His followers: "This is a hard saying, and who can receive it?" Turning to His Apostles, He said, "Will you also go away." They answered in words of Faith, "Lord, to whom shall we go? Thou has the words of eternal life."

Now at least with more confidence, I shall be able to face the judgment spoken of in the Book of Wisdom, Chap. 6, v 4-8.

"Give ear you that rule the people, and that please yourselves in a multitude of nations; For power is given to you by the Lord and strength by the Most High Who will examine your works and search out your thoughts; because being ministers of His Kingdom you have not judged rightly, nor kept the law of justice, nor walked according to the Will of God. Horribly and speedily He will appear before you; for a most severe judgment shall be for them that bear rule. For to him that is little mercy is granted but the mighty shall be mightily tormented. For God will not accept any man's person, neither will He stand in awe of any man's greatness; FOR HE MADE THE LITTLE AND THE GREAT AND HATH CARE OF ALL."

Sincerely in the Sacred Heart of Jesus and the Immaculate Heart of Mary,

Vincent S. Waters,
Bishop of Raleigh.

Feast of the Sacred Heart of Jesus. June 12, 1953

Subscribe to the
Catholic Interracialist
\$1 a Year—\$1.25 Foreign



**SAINT FRANCIS
RECEIVING THE
SACRED MARKS
OF THE PASSION**

Bias Code for Bermuda Tourists Protested

THE AMERICAN JEWISH CONGRESS called upon the Bermuda Government Information Office to investigate the Bermuda Tourist Bureau which suggested in circulars to New York City travel agents that they use code words in their correspondence to identify tourists as gentiles, Jewish, Negro or Asiatic "because some hotels are restricted."

The circular is marked "confidential information to travel agents," and suggests the use of the following code words to denote racial origin:

Gentile—Oleander.
Jewish—Hibiscus.
Negro—Geranium.
Asiatic—Poinciana.

The letter of protest, signed by Will Maslow, director of the AJ Congress' Commission on Law and Social Action, pointed out that "under New York law, it is illegal for any agent or any place of public accommodation, resort or amusement to display any notice that the patronage of any racial or religious group is not acceptable."

"It is bad enough," Mr. Maslow declared, "that hotels and other resorts in Bermuda discriminate against guests otherwise qualified, because of their race or religion, but intolerable when Bermuda tourist bureaus attempt by secret codes and conspiracies to involve New York agents in their discriminatory policies."

Mr. Maslow added that the Bermuda Government Office should, at the very least, take steps to prevent the distribution of the offending circulars and other violations of New York law.

Views of the Month

(Continued from Page 1)

Asian Priest Has Mixed Reactions to South

NEW ORLEANS, LA.—Rev. Peter A. Pillai, O. M. I., president of St. Joseph's College, Colombo, Ceylon, and editor of the newspaper *Social Justice* there, expressed a hope drawn out of discouragement after studying the race pride problem here. He said, "Some of the Catholic groups are nobly endeavoring to work out the practical consequences of the doctrine of the Mystical Body, but it is disheartening to see so many others who do not realize the negation of Christianity implied in their hostile attitude toward Negroes." This colored priest also stated that as soon as he was recognized as an Indian he was well treated.

South African Archbishop Speaks

NEW YORK, N. Y.—"It is indeed difficult to see how any thinking person could honestly subscribe to a policy which aims at excluding four-fifths of the population permanently from the rights and opportunities of a society of which they constitute so important a part," declares Archbishop Denis E. Hurley, O. M. I., of Durban, South Africa, in the July issue of *Jubilee*. In thus condemning the "apartheid" or absolute segregation which Prime Minister Malan is attempting as a solution for the problem of race pride Archbishop Hurley cites three factors as working powerfully toward assimilation and against segregation. These factors are "lack of space for African rural settlement, integration of the natives in the economic scene, and education."

Oregon Law Goes Into Effect

PORTLAND, ORE.—The civil rights law passed by the Oregon Legislature this year went into effect here on July 21. This bill had been actively opposed by the so-called "Civil Freedom Committee," but a referendum petition filed by this group could only gather two per cent of the 23,375 signatures necessary to prevent enforcement until the 1954 elections. This law makes it illegal for public eating, lodging and amusement places to discriminate on the basis of race or religion and provides for \$500 civil damages.

Larson Bill Vetted by Governor Stratton

SPRINGFIELD, ILL.—Gov. Stratton has vetoed the Larson bill, which required a referendum on each public housing project by the people within a one mile radius of it. This bill was conceded to endanger all public housing as the people in the immediate vicinity generally oppose such projects regardless of the needs of the city as a whole. In his veto message the Governor pointed out that city councils, boards of trustees and county boards should make the decisions on public housing since they represent the entire community. Further, in an election in regard to a local project the Governor showed that "there is danger that citizens of the area may be divided into bitterly contesting factions and that racial and other prejudices may be stirred to great heights of passion."

Making of a Moron

THE MAKING OF A MORON, by Niall Brennan. Sheed and Ward, New York, 1953. \$2.50.

NOW HERE IS A REALLY INTERESTING BOOK. We think it will excite considerable controversy, and hope that it will be widely read and discussed, for many of its points are shrewd and its subject one that concerns us all.

The author, an Australian now living in England, was first attracted to his subject when he learned that a number of factories during the war made the experiment of hiring mental defectives from various institutions (he cites some in Australia, England and this country) to do assembly-line and other simple work. The experiment proved so successful, both to the employers and to the institutional authorities, that the practice has been continued. While Mr. Brennan shared the authorities' feeling of satisfaction that useful work could be found for these supposed unemployables, he was disturbed by a question which the experiment provoked, namely: What is the effect on the normal person of performing a job suited to morons? Enlarging this topic, he goes on to an over-all view of work and the worker, taking in the attitudes of society, the employer, and the employed in many different circumstances.

To familiarize himself with the actual working conditions on which he was to write, Mr. Brennan conducted an interesting personal experiment. For five years he was a "job hobo"—going from one job to another, sticking with one only a few days, with another a few

months, until he had learned what he wanted to know. It was not a game; he depended on the wages he earned at these jobs, but the post-war boom gave him the opportunity of changing as often as he liked.

HE TRIED practically everything—factories, shops, offices, markets, skilled, unskilled, day work union and non-union types of labor—besides keeping up what he calls his own "regular part-time" jobs of writing, lecturing, managing a theatre company and other such oddments. Certainly a variety from which to draw conclusions based on experience and personal contact.

And what were those conclusions? First, and most significant, that our society is sadly and dangerously confused in its attitude toward work, in the value (both social and economic) it places on the worker, and in its theories of what constitutes the means and ends of work. We refer patronizingly to the "honest laborer" who works with his hands and place him far down on the social scale; we bow to the college professor (who is not necessarily so honest) and sometimes pay him less than the laborer. We put a higher value on the "white-collar" job than on the skilled trade of carpentry, though why one should be preferred before the other few would even undertake to say. "Modern business methods" condone, not to say encourage, all kinds of deception and trickery and society smiles blandly and watches the profits. For many, profits are the sole end for which they strive; Mammon is their god and no man dare trust them. Yet the value placed on money

and material goods is so high and so all-pervasive that laborer and boss like fall for it. Those who cry the cause of the proletariat against the bourgeoisie seem to be striving to make all bourgeois—to give the oppressed laborer the same advantages enjoyed by the higher class, thereby enlarging rather than eliminating the latter.

THE EFFECT OF THIS CON FUSION on workers at all levels is another point which Mr. Brennan considers at some length. Many whose work has integrity and is satisfying of itself are discontent with their social status and would change their skills for "better" jobs if they thought they could; while those whom they envy not infrequently find that they pay for their position in society with a kind of clerical drudgery scarcely to be found in the skilled labor field and similar in effect if not in origin to the monotony of the assembly line.

A third conclusion brings the author back to his starting point. The number of jobs suitable for morons is on the increase—and the effect on the normal worker who must do such work is to drive him down to the level of his job. The frustration caused by constant attendance at work requiring so little of the whole man caused unhappiness, irresponsibility, and immorality to a frightening degree; the devil finds work for idle minds as well as hands. And the employer who so sacrifices

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AND WE NOTE:

SIGNS OF LIFE, by Francois Louvel, O.P., and Louis J. Putz, C.S.C., Fides Publishers, Chicago, 1953. \$2.75.

A small, compact treatise on the Sacraments, explaining the rites and ceremonies and offering some fine material for meditation.

LITURGY AT HOLY CROSS in Church and School, by Sr. Mary Gabriel Burke, O.S.F. Pio Decimo Press, St. Louis, 1953. \$1.00 paper-bound, \$2.00 in cloth.

HOW THE SISTERS at Holy Cross teach the liturgy in their elementary school under the direction of Msgr. Hellriegel, the pastor. A clear demonstration of how a parish can be awakened to the beauty and full meaning of the Church's age-old forms of worship.

THE ROLE OF THE CHRISTIAN IN THE WORLD FOR PEACE, a symposium based on the Silver Jubilee Conference of the Catholic Association for International Peace, published by the Association in Washington, 1953. \$2.00.

REPORTS AND SPEECHES by a number of well-known priests and laymen on the aspects and actions for peace. Dr. John C.H. Wu, Rev. John Considine, and Miss Catherine Schaefer are among the contributors.

CHRIST IN DACHAU, published by the Newman Bookshop, Oxford, England, 1953. 60c.

A COLLECTION OF graphic accounts of people and happenings in the infamous concentration camp, told by eyewitnesses. They bear testimony to the power of the Faith in that desert of pain, terror and sorrow, and to how the Cross of Christ was borne by our brothers there.

Ex-Drunkard, Lover of God

MATT TALBOT, by Eddie Doherty. Bruce Publishing Company, Milwaukee, 1953. \$2.75.

MATT TALBOT IS MORE than an ex-drunkard. Making this point was one of Eddie Doherty's two purposes in writing this book. He makes it amply and well, mainly in the chapters on the latter part of Matt's life when he had left alcoholism far behind him. Matt Talbot was a worker who knew the grinding poverty and oppression which are the fruits of unrestrained economic individualism. Poverty did not bother him personally very much as it was all part of his life of penance. But he knew what it meant to the father of a family to be forced to cash his pay check in a saloon and so he joined the general strike of 1913.

More than a worker, Matt is also an apostle. His apostolate was not that of the preacher standing before the world, but the hidden apostolate of the silent lover of God, standing witness by his life to the truth of the Catholic Faith. His fame came only after his death and so was none of his doing. Yet his impact on our times has been greater than that of all but the greatest preachers. This impact is especially significant because Matt Talbot was a layman. The church has never lacked for lay saints, it today as never before the laity are called upon to participate in the apostolate of the Church. The claim of some that Matt participated in the founding of the Legion of Mary is interesting but not convincing. These points

need to be made because the more spectacular aspects of Matt's conversion seem to be in danger of obscuring the profundity of his sanctity. Surely Matt Talbot is more than an ex-drunkard; he is a Christian.

MR. DOHERTY'S OTHER PURPOSE in writing this book was to bring the personality of Matt to life for the reader. Previous biographies, while presenting the facts accurately enough, did not seem to him to convey a personal knowledge of the man. In this purpose the success of the book must be more qualified than in the other. A fairly clear and probably accurate impression is conveyed. But there were few who knew Matt's secrets and they left no testimony. Thus the biographer is forced to rely much on imagination and probable reasoning. Moreover, the episodic character of the work seems to introduce a certain confusion. The early chapters especially are written as a series of meditations on the life and times of Matt Talbot. This lack of continuity is the greatest flaw in the book. Real persistence will be required on the part of the reader to maintain his interest in the face of it. He will be rewarded by some fine sketches on conditions in the Ireland Matt knew and the nature of the "Troubles."

This book, then, is a success on its own terms. A definite impression of Matt Talbot is gained from it and the more important aspects of his greatness are well pointed. Yet it is not without flaws in structure and continuity.

—James Counahan

How Should Man Be Treated?

SOCIETY AND SANITY. By F. J. Sheed. 275 pp. New York: Sheed and Ward, \$3.00. Reviewed by Rev. Luke Eberle, O.S.B.

THIS IS NOT THE BOOK for you if you are allergic to thinking, or to being disturbed in your complacency, or to leaving the comfortable area of your immediate personal interests. Mr. Sheed does just those things; he forces the reader to think, to reflect, to analyze; he knocks the props from under anyone who thinks the world and the society we are living in is reasonably satisfactory as it is, and he proclaims insistently that life is something more than "every man for himself."

The "Society" part of the title points out the main topic of the book; the "Sanity" is a synonym for reality, or realism—which, in Webster, may be defined as "pre-occupation with, or devotion to, fact." The author certainly is pre-occupied with the fact of man's nature, individual or social, with marriage and the family, with society and state. He states the burden of his treatise on page 5: "In every field the test of sanity is what is; in the field of human relations, the special test is what man is. This is the point at which Sociology must be rooted in reality."

Of special social importance is the question of reverence for man. Chapter 3 is devoted to it, and its consideration is sustained through the entire book as one of the basic themes. Rather, it is the fundamental question. Man, created by God, redeemed by Christ, destined for eternal union with his Creator-Father,

has an inherent dignity which demands reverence—a reflection from the reverence which man must have for God. Man is himself the center of all social, economic, political problems, and without reverence for him the attempted solution of the problems will necessarily lead to his ultimate degradation. Soviet Russia is the most evident example of the results of total irreverence for man, but Mr. Sheed is more intent upon showing that the same tendency permeates our Western democratic civilization. Among other things, Mr. Sheed says that we're being legislated right out of the moral order, we're being dehumanized by the all-inclusive paternalism of the state, we're being spiritually pauperized by a surfeit of mass-advertised things we don't want.

The book's style is as lively as the nature of its subject matter admits, the author making an evident effort to be readable by the average person willing to use the thinking power he has. Here is excellent material for study clubs, where thinking is supposed to be done. Statements are concise in a stripped-to-the-bone manner, almost epigrammatic; and not a few of them strongly flavored with Chestertonian paradox. A paragraph, or even a sentence or two, would set discussion going and keep it fed for an appreciable length of time, provided at least one member of a group saw the deeper and wider implications.

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Old New York Had Hairdresser Saint

PIERRE TOUSSAINT, A Catholic Gentleman of Old New York. By Arthur and Elizabeth Sheehan. Pub. by The Candle Press, Box 192, Murray Hill Station, New York 16.

A FASHIONABLE HAIRDRESSER popular with New York ladies from Washington's time almost to Lincoln's Pierre Toussaint was a joyous and holy friend to all. With most admirable generosity and delicacy he cared for orphans, consoled and advised the wealthy, aided victims of the French and Haitian revolutions, and cared for deserted plague victims. His impoverished mistress freed him on her deathbed, at last giving up hope of making any other repayment of his long support of her, as well as her second husband, another almost helpless exile from the island of St. Dominique.

From many authentic sources the Sheehans have told stories which throw a light on Pierre Toussaint's character. He is distinguished from Toussaint L'Ouverture who freed Haiti from

Napoleon but later died in a French prison. Pierre Toussaint always showed a most Christian attitude to others and to life. He was greatly loved by New Yorkers of all classes, creeds and races, as well as by many others whom he had helped or inspired in the West Indies, Europe, and different parts of North America. He bought and freed many slaves. He is buried in the churchyard of old St. Patrick's on Mulberry Street, N. Y.

Arthur and Betty Sheehan have turned out a most attractive pamphlet. They both write well. They understand Pierre Toussaint so well because they are so much like him, even practicing many of his virtues in almost the same section of New York, where Arthur was for many years connected with the Catholic Worker. He is now working to promote credit unions and CARE. Betty has had many poems and articles published. Their pamphlet gives us a beautiful pattern of how children of God should get along together.

—Mabel C. Knight

You and Others Will Want to Read PIERRE TOUSSAINT

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Oregon Nisei Tells of Family Evacuation

(Continued from Page 1)

Japanese. He assured me that he would look after me even though my parents were taken away. The burden of the family responsibility of operating 60 acres of strawberries plus the specialized tomatoes, etc., did not worry me in the least. The thing that worried me was what I was going to do with my little brothers and sisters. How was I to baby-sit and carry on the farm work at the same time?

Other Places Considered

In March we were advised of a deadline by which we could evacuate voluntarily out of the Military Defense Zone. Aye Nakaki, for whom I had picked beans the summer before in Portland, was very sympathetic to my shouldering the family responsibility as he also was an oldest child. He went to eastern Oregon and investigated housing. He decided to relocate his family in Payette, Idaho, and immediately wrote me to bring my family there. He wrote me daily and waited at particular grocery store at a certain time daily for my phone call as to what I had decided to do. My stepfather could not keep secret our plans to evacuate voluntarily, and soon every Japanese resident of Washington County was asking to be included in our move. Aye Nakaki was able to find adequate housing in eastern Oregon for so large a delegation so it became impossible for us to evacuate alone, even though I came

into Portland and had Attorney Minoru Yasui prepare affidavits of residence for our alien parents in preparation for the voluntary evacuation.

Only One Suitcase Each

We were soon called to the American Legion Hall in Forest Grove, Oregon, where we were assigned family numbers. We had Mrs. Virgil Tucker, wife of our field boss, drive us down in our 1941 Chevrolet sedan while our pet Scotch terrier followed us as if to say, "Please take me, too." He was soon lost in the dust. We were instructed to take only one suitcase of clothing for each individual.

Caucasian Spouses There, Too

WE WERE TAKEN to the Portland International Livestock Exposition Pavilion by Greyhound Bus. However, there was rumor that we would be released to harvest the crop. Visiting hours were 2 to 4 p.m. daily, and when Caucasian friends hesitated to write in for a permit I used to write their permits for them and have them mail them in. They were indeed surprised to observe so many Caucasians intermarried with Japanese and sharing our experiences with us. It was impossible for them to believe any longer that "we had been evacuated because we do not intermarry as do the Germans and Italians."

Life in Livestock Pavilion

THE CORRIDORS of our partitioned sleeping quarters

were carefully manned by the FBI 24 hours a day. Gossip, scoldings, snoring and alarm clocks could be heard everywhere as girls 13 years and older got up early to set the Mess Hall tables to keep themselves occupied and meet people. The American Red Cross sent in some khaki yarns and our alien mothers started a competition of knitting socks, scarfs, quilt blocks, etc., which the Red Cross sent overseas to the GI's. Our mothers always won.

On September 10th I experienced my first train trip as we were evacuated inland to Minidoka War Relocation Authority Camp near Twin Falls, Idaho. We were encircled by a barbed-wire fence. There was nothing but miles and miles of rocks and sagebrush, with jack rabbits, ticks, rattle-snakes and scorpions from time to time. Dust storms were frequent and with the fuel shortage in the winter I found more comfort remaining in bed.

Everybody Worked

The nearby Caucasian farmers soon put out a call for farmhands agreeing to commute daily, so even the city girls who knew nothing about farming joined their fathers and brothers in sugar beet and potato fields and didn't give the heavy work a thought, treasuring the breath of freedom outside the barbed-wire fence. Our alien mothers taught us how to make crepe paper flowers, so we managed to have flowers the year

around. The college students taught various courses to those who wished to carry on with their education.

Business College Course

ON MAY 9, 1943 I finally took a short-term leave to Salt Lake City to attend the Henager Business College and resided with the Hyrum B. Summerhays, whom the school referred me to. They had never seen a Japanese before and were quite curious as to whether I smoked, drank, and dated.

In the meantime, just the day before finishing at Henager Business College, the Dean of Women called me into her office and inquired, "Are you a buddhist or a Christian Jap? Employers are afraid of sabotage." She went on to discuss the Negroes. Her discrimination against the colored group made me furious since they were first chained and forced to come to this country. She referred me to the law office of D. H. Oliver in downtown Salt Lake City for an interview. I took dictation from him and learned that he was quite an up-and-coming colored attorney. He was pleased with my transcribed letters which he asked me to mail for him as I returned to school for a report of my interview. I worked there until the West Coast ban was lifted a little over a year later.

Brothers Drafted

In September I visited my parents at Minidoka WRA Camp over the Labor Day holiday. My younger brother, Ned, had reached his 17th birthday and,

having graduated from high school had been drafted. I had visited him at Fort Douglas, Utah. My brother Harry was also in training at Camp Blanding, Florida.

Parents Not Allowed on Farms

Then I returned to Oregon to make arrangements for relocating the family out of the Minidoka WRA Camp. I found the Oregon Anti-Alien Land Law quite determined to keep our parents from residing with us or helping us on the farms. Girls were also forbidden to rent farms as before the war. There was no alternative but to find housing in Portland.

THE REALTORS were kind.

However, the home owners insisted their relatives in the South Pacific would be bitter to know Japanese were being housed. Hotels were the next choice but I faced very much the same reasoning. I finally came across the Barton Hotel Apts. at 1235 S.W. Alder St., which has since been torn down. I was not too pleased with this place but I did not seem to face much prejudice. I finally decided to take over on July 1st when the manager got drunk and tossed a cigarette into the linen closet.

Nisei Soldiers Well Received

BY THE END of that year, and the beginning of the next my soldier brothers were back home. My mother suffers heart trouble and as the boys had not wished to worry her they had sacrificed Purple Heart awards and others just to keep the military from notifying the family of any wounds. When Ned arrived in Washington, D. C., with the famous 442nd Regt. Combat Team with which he fought in Europe and was decorated by President Truman, the local press picked up the news and his picture appeared in the papers. The tenants have opened their hearts to the family ever since.

New opportunities are opening up now, particularly for the women; some work still needs to be done toward obtaining better job opportunities for men. It is also hoped that housing restrictions will soon be lifted.

Making Of a Moron

(Continued from Page 7)

his workers to the machine and gluts himself on the profits is also in danger. Preoccupied with self and blinded by his too many pleasures, his condition can also become moronic, since he forgets what his worker has no chance to remember, that his end is God.

Mr. Brennan criticizes on perhaps too broad an area, but his criticisms nonetheless ring true. Those already uneasy about the status of work in our society will agree with him widely, and even those who disagree will find much to consider. His excellent literary style, the humor and sympathy with which he describes his co-workers and employers in his various jobs, and, above all, the sound background of Catholic principles on which he builds his thesis, combine with the material he has gathered to make a book of unusual dimensions and, we say again, unusual interest.

—Anne Townley Brooks.

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Blanchet House

(Continued from Page 1)

that givers and recipients are on the same level.

Full-time staff workers, many of them college graduates, take no pay for their service. They eat what the line eats and clothe themselves from the rack of donated garments that supplies coats, pants and shoes to the needy in the line. Club members who work part-time are also unpaid.

"Socialized charity as we know it is not sufficient to penetrate to men's soul," says Father Kennard. It's too impersonal because of its very size. We want to go back to the original meaning of charity, as love. The word has come to mean something humiliating, degrading.

"We're simply trying to bring into the world again the kind of love Christ taught."

Certainly the most difficult task of feeding every one who came hungry to Blanchet House was to obtain the food itself. From the beginning, St. Vincent's and Providence hospitals, operated by the Sisters of Charity, have been a principal source of ingredients for the 8 a. m. and 5 p. m. meals.

Leftover soup, vegetables and meat—and the term leftover is stretched a little at times—can always be depended on from these hospitals.

When word spread of what Blanchet was doing, restaurants phoned to offer their surplus soups, gravies and other foods. The produce houses along the river made available quantities of vegetables and fruits that might spoil before they could reach the market through commercial channels, but which were perfectly good if picked up and used that day.

Someone gave the club a 1936 Dodge panel truck. When it

broke down hopelessly last fall, the Knights of Columbus donated \$200 which went for a 1938 Hudson. Last Christmas they received a new GMC panel truck. Food is now picked up with this.

Stew, bread and butter and coffee soon became the standard menu for both breakfast and dinner. Mush for breakfast would be preferred, but oatmeal is dear and hard to get; milk even harder to come by.

Once in a while a windfall appears—a case of milk; or the cow sent recently by a Joseph farmer; or the keg of kippered salmon; or the leftovers from a big labor union banquet.

Special days, like Thanksgiving and Christmas, people from all over Portland become open-hearted, and Blanchet House profits by turkeys, ham and what goes with them.

Wayne Keith, a founder and first director of the House, said he's sure "the whole town came down at Christmas."

"Our work has made an impression on the consciousness of the whole community, not just Catholics," he says. "Protestant groups, the police, business and fraternal organizations—one of the edifying things is that there's no suspicion of sectarianism."

The air was wild with wind and rain, the winter Sunday I first visited Blanchet House. Coming from church, I was hungry. The big dining room was gratefully warm, and the stew, accumulating for the evening meal, smelled tempting.

If this atmosphere could spell cheer to a fortunate person with a comfortable home and full refrigerator to return to, I reflected, how much more would it lift the spirits of those with no home and no larder?

Manager John Beirne, an ex-teacher, proudly showed me the meager facilities: a portable

shower installed by a plumber from "off the line;" the ponderous ex-dice table which some ingenious staffer had covered with two-tone linoleum in the design of a cross; the washing machine; the well-scrubbed kitchen; the radio-phonograph, all donated; and the receipt book that recorded cash donations, mostly small and mostly anonymous.

The cooks come off the line; when they get a job, they leave and someone else from the line takes their place. When a bit of special skill, such as plumbing or carpentry, is needed, there's generally someone in the line who can step in and provide it.

The dining room, to use a euphemism, seats 49 at a time at table and counter. Guests may go through the line twice or more, if they're that hungry.

An ironic note is the peephole above the counter, through which visitors to the former cafe were screened before being admitted to the "inner sanctum."

No less exclusive clientele could be imagined than that now visiting the premises. Some have been professional men; many could help themselves but don't; others are victims of mischance.

Says John Little, "The derelict you may see wandering aimlessly on Skid Road's path may not be loved by society, but to God it is a soul equally as lovable as yours or mine."

To the men who have no place to sleep, the staff gives tickets for lodging, so long as the money holds out. A bed is obtainable for from 35 cents "if you don't mind bugs," as Father Kennard puts it, to 50 cents for clean accommodations, in the neighborhood.

No total figures are kept for what Blanchet House has accomplished in its first year, but it has served daily anywhere from 300 to 800 meals.

One morning a week, Father

Kennard meets the staff for counsel.

The Blanchet Club has a meeting each Wednesday night which members of the line are welcome to attend. Social problems are brought into focus, and a Christian solution sought.

Blanchet House had all it could do, its first year, to stay open and serve two meals a day. But it did stay open, and its members are confident that by the grace of God it will continue to function and accomplish greater things.

For one thing—only a dream now, but it could become a reality—there should be a farm near Portland, similar to one in New York, that would take the Skid Roaders out of the alcohol rut and put them to raising food for the multitudes while redeeming themselves.

The club recognized its first anniversary with a high mass of thanksgiving at St. Mary's Cathedral. It was a time not only of gratitude but of renewed dedication.

Still, literally, the staff of Blanchet House does not know where its next meal is coming from; but it will come.

"We don't want it to be too easy," says Beirne. "If it were, we might forget to pray."

(The Blanchet Club is now trying to raise \$5,000 as a down payment on the building so they can house men. Money may be sent to 340 N. W. Glisan, Portland, Ore.)



